

AN OLD POEM.

The following is an excellent translation of a Latin Poem which has received the enthusiastic encomiums of GOSWELL, Dr. JOHNSON, Sir Walter Scott, and other distinguished men. It is said that Dr. Johnson always kept it in reading the 13th stanza. The Earl of Roscommon expired with the 17th verse upon his lips.—The original was written by a monk of the 13th century. We find the translation in the Newark Daily Advertiser.—Albany Eve. Journal.

Day of wrath, that day of burning
All shall melt, to ashes turning,
As fireball by Scythians burning,
Oh! what fear it shall engender
When the Judge shall come in splendor,
Strict to mark and just to render.

Trumpet scattering sound of wonder,
Rending sepulchres asunder,
Shall rendleless summer thunder,
All against whom Death shall shiver,
And great nature's frame shall quiver
When the graves their dead deliver.

Book where every act's recorded,
All events all time afforded,
Shall be brought, and doom awarded,
When shall sit the Judge ordering,
He'll unfold all here occurring,
No just vengeance then deferring.

What shall I say that time pending?
Ask what Advocate's befriending,
When the just man needs defending?
King Almighty and all knowing,
Grace to sinners freely showing,
Save me, Lord, from doom of burning.

Think, O sinner, for what reason,
That thou shalt catch the spirit treason,
Nor lose in that dread season,
Seeking me, Thy work hast done;
On the cross, Thy soul death won;
Let such labor not be wasted.

Righteous Judge of retribution,
Grant me perfect absolution,
Ere that day of execution,
Culpit-like, I—heart all broken,
On my check shame's crimson token—
Plead the pardoning word be spoken.

Thou who Mary gav'st remission,
Hear'st the dying thief's petition,
Cheer with hope my low condition,
Thou my prayers do'st nothing merit,
What is ungodly, Thou count'st—
Let I endless fire inherit.

'Mid the sheep a place decide me,
And from goats on left divide me,
Standing on the right beside Thee,
When thou'rt ascertained are driven,
To eternal burnings given,
Call me with the blest to Heaven.

I beseech Thee prostrate lying,
Heart as ashes contrite sighing,
Care for me when I am dying,
On that awful day of waiting,
Human destinies unveiling,
When man rising, stands before Thee,
Spare the culprit, God of glory.

A. G.

BIOGRAPHICAL.

Mr. DAVID WEBSTER died in Manchester, N. H., June 1st, aged 75. At the age of 56, he was converted, and has ever since been a worthy member of the First M. E. Church in this place. Father Webster has filled many important places of trust in the church; his house has been a most welcome home for the self-sacrificing, itinerant ministers of Jesus, many of whom will ever regard the name of David Webster as a name to them of most precious memory. His death was sudden and somewhat unexpected. He was walking with his son-in-law to the house of one of his sons, and was suddenly overtaken with a fit; he was conveyed to the nearest dwelling, where he very soon peacefully expired. Though he was not permitted in his expiring moments to testify to the power of that great which for the last twenty years had been his firm support, yet from his life and experience while in health and strength, we have no reason to doubt that could he have spoken, he would have exclaimed with most heavenly emotion, "All is well!"

C. H. EASTMAN.

JAMES THOMPSON died in peace at his residence in Calais, Me., May 24th, aged 29 years. Much might be said in commendation of the moral and religious character of the deceased brother, but his record is so high, and his reward with the Almighty. He sleeps in Jesus, and we hope to meet him in glory.

WM. H. CRAWFORD.

Br. HARRISON G. O. FOLLETT, son of Ois and Lucy Follett, died in Parkman, Me., June 17th, aged 35 years. For about sixteen years, this worthy brother has sustained his Christian profession; and although his life has been one of peculiar suffering, yet it has been endured with much patience, and humble confidence in the Most High. His sickness and death, though painful, were gloriously triumphant.

WM. J. WILSON.

Parkman, Me., July 2.

For the Herald and Journal.

CHURCH MUSIC.

Br. Stevens.—A convention for the improvement of Church Music was recently held in Claremont, N. H. The convention was favored with the presence and labors of Messrs. Mason and Webb, from Boston. It appears that these gentlemen are in the habit of visiting the country, without asking pay, for the important object of making sacred singing in the churches, an acceptable service in the sight of God, and useful to the people. Mr. Mason gave an interesting lecture, and for three days with occasional recitations labored to point out the existing evils connected with choir singing; he also presented a remedy, with arguments to sustain the position he took. The burden of his remarks went to show, that in order to have sacred or spiritual singing, we must have congregational singing; he would not give up choir singing, but he insisted on the importance of the whole congregation joining with the choir at least at the close of each service. He answered all objections, and made way plain. He said it would be necessary to sing plain tunes, and made solemn inquiry what real objection there could be, to singing the same tunes (if need be) every sabbath for six months.—For instance, Old Hundred, Canterbury, &c. He said the object should be to worship God in singing as in praying; in fact, it was prayer and praise to God; and he could see no reason why the same tune might not be used every sabbath if it was necessary. He said the object was not to show how well they could sing, or any other object, only to worship God. It was true it was desirable to sing well; but the congregation to join in solemn praise to God.—He thought church music could not be cured of existing evils and answer its divine object, if confined to choir singing. In a word, he taught the doctrine of Wesley and of our Fathers; and I, Mr. Editor, you will have a space in Zion's Herald, devoted to the discussion of this important subject, and that the time is near when the singing in our churches shall be truly songs of praise unto God.

M. NEWHALL.

CURTAILING EXPENSES.

Economy is always a duty, and to live within one's income is a plain dictate of honesty. We like, therefore, to hear of people contriving means for curtailing their expenses, providing they do it from right motives, and begin at the right end. Here, for instance, is Mr. Q.—who can deliver himself of a very respectable homely on the subject of extravagant expenditures, and he puts his doctrines strictly into practice. There is no waste in his family—his fire is the plainest, and withal not very profuse—indeed, it has been said he saves his dependents from all the dangers of repletion. He is an economist in the strictest sense of the term—but then he appears to be actuated by the single and not very worthy motive of hoarding up his gains. He saves in all possible ways, but it is not with a view of enabling him to perform generous and benevolent deeds; and if he would not expend a dollar unnecessarily on his clothes, his furniture, his table, he would not expend half that sum to save a fellow being from starving. Such economy, instead of being dignified with the name of virtue, should be help up for contempt and execration. Of such persons we may safely conclude that their money will perish with them. Not only should the motive be regarded in estimating the virtue of economy, but when people are resolved to curtail expenses, they should begin at the proper place. As this is a somewhat knotty point, we will attempt, in a few words, to show what is not the proper place of beginning, and for this purpose, without designing to be at all personal, we may suppose cases, which might possibly exist in fact.

Thus Mr. P., the merchant, would appear very ridiculous if he should plead poverty for curtailing his subscriptions to religious and benevolent institutions, when it was known he was building a half dozen houses, and was husbanding all his means to clear them of all incumbrance. Or if Mr. H. should very positively declare that he could not redeem a pledge given for a few hundred dollars to a philanthropic enterprise, it would be very cruel to suspect that the inability arose from a recent contract entered into by him, involving three or four hundred thousand dollars. You need not call on Mr. S. to aid in relieving that worthy but distressed family, which by fire and sickness are reduced to absolute want. He is, indeed, very sympathizing; he pities their condition in words; but circumstances will entirely prevent him from rendering any assistance. It is true, he is projecting a little party for his friends, which will cost him a hundred dollars; but to entertain his friends he has always considered a very particular duty, and as for the starving family he has never heard of them before, and surely they must have some friends who will take care of them. There, too, is farmer T. who has been in a brown study all the morning, and has at length reached the conclusion of his reasonings. He has been adding a few acres to his farm, and feels it to be indispensable to build a new barn.

Now it is clear that this cannot be done without expense, and to enable him to meet the outlay in part, the farmer has very considerably determined that he will curtail his subscription for the minister's support. It is true that the minister is very poor and has a large family; he is withal a very good and faithful man; but the barn must be built, and fifteen out of the twenty dollars, which had been subscribed the preceding year, must come out of, or rather never go into, the poor pastor's pocket. This reminds us, too, that we have lady economists. Mrs. L. has just purchased a two hundred dollar shawl, and therefore must positively give up subscribing to the Bible Society, and one to the Doreas Society; this happy device, she justly concludes, will reduce the price of the shawl to one hundred and ninety-eight dollars. Some years ago, during a season of unusual depression and bankruptcy, in one of our large cities, a number of patriotic ladies assembled for the laudable purpose of settling some economical rules, by strictly adhering to which they might set a virtuous example to the community. The discussion was a very animated and enlightened one, of course, but among the numerous propositions for retrenchment, there was one that, And yet he spends as much annually in the use of tobacco, and, of course, in the abuse of his nerves, as would pay the subscription price. We might now show positively where the curtailment of expenses should begin, but like some sermonizers, we have in our first topic so far anticipated the second, that we have little or nothing to add, except the application, that it would be well in curtailing our expenses, not to throw the whole burden of our economical retrenchments on the shoulders of others. Deny thyself.—Presbyterian.

SLAVERY.

For the Herald and Journal.

REPORT ON SLAVERY.

The following report on slavery was adopted by the late New Hampshire Conference, and ordered to be published in the Herald and Journal.

H. ADAMS, Sec.

Great Falls, N. H. June 21.

The committee on slavery beg leave to present the following report:—

Inasmuch as Christ's church is set forth as the light of the world, she should let that light shine; and it becomes her ministers, not only to stand for the defence of gospel truth, but also to take active and prominent lead in those benevolent and Christian enterprises in operation for the advancement of the Redeemer's kingdom.—They are expected to declare their sentiments without disguise or fear, and in the face of warning against every sin or system of wrong.

Slavery is such a system. It is a great and growing evil, retarding and endangering every vital interest of the church and nation; indeed, it is a combination of evils, which in their development, blasts and curses "every green thing." Your committee believe that this Conference are not only sensible, and convinced as much as ever of the great evil of slavery, as set forth in the language of our book of Discipline, but that we have stronger proof if need be, and clearer demonstrations of its deleterious influence. In our Conference capacity, we have not ceased from year to year, to declare our sentiments before the church and the world, upon this "sum of all villainies." And, though it may not be necessary here to reiterate all we have heretofore said in expressing our views of the

moral bearing of this great subject, most certainly the present is no time to be silent, or relax our efforts in the use of all laudable measures for the removal of this great curse from the world. Our high calling as ministers of Christ, will not allow us to look on with stoical indifference, while the monster of slavery is rioting in our land upon the spoils of oppression.

This monster is under the dearest ties of human happiness—shutting out the light of science, and the knowledge of the Bible from near three millions of our race, dividing in sunder our churches, and laying her unhallowed hands upon our sacred altars, and bidding us do homage at her polluted shrine. She is, moreover, continually grasping for territory and dominion, that she may wield and control the destinies of State, for all time to come; and her influence, upon the financial and civil interests of the country, is evil, and only evil continually; jeopardizing the rights of freemen and taxing the nation with the bills of her aggressive movements. When we behold such results, our duty is at once made plain, and we should bring all our influence to bear as Christian men, in checking the march of this deadly foe. Therefore your committee would recommend the adoption of the following resolutions:—

Resolved, That as every success of the anti-slavery cause is matter of devout gratitude to God, we rejoice that not only enlightened Christians and Christian ministers, but statesmen and politicians of all nations are diffusing light, and taking decisive action in condemnation of this sin of evils.

Resolved, That while we sympathize with our brethren in the border Conference, and all others who are engaged in the buying or selling of men, women or children, with intention to enslave them, or who for their own profit hold slaves and attempt to justify such practice on Christian principles.

Resolved, That we consider the present relation of the Southern seceding Conferences from the Methodist Episcopal church to be one of aggressive hostility; and that they have no claims upon our Christian courtesy, and that their demands upon a proportion of the church funds are no more valid, than those of any other seceders from our ranks.

Resolved, That the provisional line of division between the M. E. church, and the M. E. church South, should be no barrier in the way of our superintendents stationing men, or in the way of our ministers preaching, forming societies, and watching over their flocks, in any accessible portions of the country, inasmuch as that arrangement was evidently unconstitutional, and also contravened the great commission of preaching the gospel to every creature.

Resolved, That our delegates to the next General Conference, be requested and instructed to use their best endeavors in every constitutional way, to free the Methodist Episcopal church, both in her ministry and membership, from all connection with slavery.

Resolved, That the foregoing resolutions be entered upon the journals of the Conference, and be observed as rules of action by our delegates in the next General Conference.

All of which are respectfully submitted.

S. KELLY, Chairman.

P. BOYNTON, Sec.

For the Herald and Journal.

CORRECTION.

Dear Br. Stevens.—"Honor to whom honor is due," is an adage which I ever wish to see observed, and hence I wish to give a word of correction, through the Herald, respecting the report of the Vermont Conference on slavery. I should have made the correction in the Christian Messenger, but for the fact that I have been denied its columns, on another occasion, and shall not solicit them again, at present.

The list of preambles and resolutions, published in the last Herald, purporting to be the report of the committee on slavery in the Vermont Conference, is not the report of that committee. True, the names of the committee are appended to those resolutions; but with authority I know not. It was done, however, without my knowledge or consent; and so far as I know, the two other brethren are in the same position. The simple facts are these:—

A report was prepared by the committee, and a few moments before it was read, these same resolutions were presented to the committee by Br. Geo. Putnam. We had but a minute or two for consultation, but finally concluded to present them with the report. The report was presented, and with much reluctance, laid upon the table, and never called up. Soon after Br. Putnam asked for a location, that he might devote himself to the cause of the slave. His request being denied, Br. J. C. Aspinwall presented the same request for himself, and intimated that others would follow their example. His request being negatived, Br. Putnam stepped forward and presented those preambles and resolutions as his own, and the Conference passed them. Thus you see Br. Putnam is the author and original mover of those resolutions. The report of the committee is in my possession, and will, most likely, be published soon, accompanied with observations upon the action of the Conference.

I hope it will be distinctly understood, that I make no objection to the doctrine of the said published document, but to the conduct of some one by whom Br. Putnam is shorn of his honor, and the committee represented as making a report which they did not make.

Lyndon, July 3. J. S. LOVELAND.

THE HOLY LAND.

The present agitation among the Jews of Europe, in relation to the colonization of the land of their fathers, is worthy the attention of the friends of religion through Christendom. A society has been recently formed in London, composed of all sects, in promotion of this movement; and it is provided that it shall be entirely self-sustaining as to any point of religious controversy. Palestine is now readily reached from Western Europe. It is represented as almost depopulated; and as opening unequalled advantages to settlers. It is said that:—

"A country once densely inhabited, lies solitary—her pastoral hills unfrequented by the shepherd—her rich fields untilled, and shaggy with thistles and prickly shrubs—her villages sunk into heaps of ruins, and her cities without inhabitants. During the identical years in which Ireland supplied its population, the population of Palestine has sunk to its tenth. This is surely a very extraordinary fact; and when all seen to agree that there remains nothing but emigration for the sorely afflicted race of Israel in Poland, it seems scarcely less generally held, that the only land which remains for them to occupy, is just the land of Palestine. Nor is it mere enthusiasts of the Jewish or Christian faith, that unite in indicating this country as a country eminently fitted for colonization. We find it recommended by men of the most practical character.

Such a movement, under Christian auspices, will add a new and thrilling confidence to the hopes of the Christian.

The less we have to do for our bodies, the more we should do for God and our souls.

YOUTH'S DEPARTMENT.

For the Herald and Journal.

DEATH OF A CHILD.

I am requested by the afflicted parents to send the following notice of the death of their daughter to the Herald, for the information of their friends abroad.

ANBY S., daughter of Levi Rand, died in Rye, N. H., April 29, aged about 12 years. Just previous to her sickness, it was observed by her parents that she was more interested in reading her Testament than usual; and during her sickness, which was long and painful, she often expressed her confidence that if she died she should go to live with Jesus; and particularly towards the close of life, she was much engaged in prayer. This is the second deeply afflictive scene these parents have passed through within a few years. Half their children are in heaven, whether they are hastening, and are consoled with the hope of soon meeting their beloved ones in the bright world of bliss.

L. D. BLODGETT.

June, 1847.

LOOKING FOR A PLACE.

"Well, Johnny, how have you succeeded today, my son?"

"Nothing good to-day, mother; I have been all over almost, and no one would take me.—The bookstores, and dry goods stores, and groceries have plenty of boys already—but I think if you had been with me, I should have stood a better chance."

"Oh, my son, you look so thin and pale, mother, somebody would have felt sorry, and so taken me; but nobody knew me, and nobody saw you."

A tear stole down the cheek of the little boy as he spoke, for he was almost discouraged; and when his mother saw the tear, not a few ran down her's also.

It was a cold, bleak night, and Johnny had been out all day looking for "a place." He had persevered, although constantly refused, until it was quite dark, and then gave up, thinking his mother must be tired waiting for him.

His mother was a widow, and a very poor one. She had maintained herself by needle work till a severe spell of sickness had confined her to the bed, and she was unable to do more.

She told her little son to sit down by the fire while she prepared his supper. The fire and the supper were very scanty, but Johnny knew they were the best she could provide, and he felt that he would rather share such a fire and such a supper, with such a mother, than sit at the best filled table with any body else, who did not love him as she did, and whom he did not love as he did her.

After a few moments of silence, the boy looked up into his mother's face with more than usual seriousness—

"Mother," said he, "do you think it would be wrong to ask my new Sunday school teacher about it on a Sabbath?"

"No, my son, not if you have no other opportunity; and I think he would be a very suitable person, too; at least I should think that he would be interested in getting you a good place."

"Well, to-morrow is Sunday, and when the class breaks up, I believe I will ask him."

After reading a portion of God's holy word, the mother and her little boy knelt down together in their loneliness, and prayed the Lord most earnestly to take care of them and provide for them. They were very poor, but they knew that God cared for the poor. They knew also that God would do what was best for them. Oh, it's a sweet thing to the soul, to be able to say sincerely, "Thy will be done."

"I suppose now," said John, "I was so tired when I came in that I felt quite cross, I know I did—I did not look so, mother?"

The mother's heart was full, and she gave her boy one long, affectionate kiss, which was sweeter to him than many words.

Next morning was the Sabbath. Johnny's breakfast was more scanty than ever, but he said not a word about that, for he saw that his mother ate very little of it. But one or two sticks of wood were left outside the door where it was kept; and he knew that both food and fire might all be gone before night. They had had no money to buy any with for several days.

The Sabbath school bell rang. The sun was shining bright and clear, but the air was exceedingly cold. The child had no overcoat, and was still wearing a part of his summer clothing. He was in his seat just as his superintendent and teacher entered.

"Who is that little pale-faced boy in your class?" asked the superintendent of the teacher.

"His name is Jones, he lives on Stone street, and I must visit him this very week. He is very regular, and a well-behaved boy."

"I should like to know more about him, and I will see him after school."

The superintendent did not forget him, and when the classes broke up, seeing him linger behind the other scholars, went up and took him by the hand kindly.

"You have been here to school several Sabbaths, have you not, my boy?" said he.

"Yes, sir, I came just a month ago to-day."

"Had you ever been to school before that time?"

"Yes, sir, before mother was taken sick I used to go to—street school, but that was a great way off, and when mother got better, and you opened this new school, she advised me to come here, it is so much nearer."

"Well, did you not see yesterday, looking for a place on Water street?"

"I was down there, sir, looking for a place."

"Why did you not take that place which the gentleman had for you, in the large grocery store?"

"Do you mean the store where the great copper worm stood on the sidewalk?"

"Yes."

"Ah, sir, I didn't know they sold rum there when I first went in, and when I saw what kind of a store it was, I was afraid."

"Have you a father?"

"No, sir, father is dead," and the little boy hung down his head.

"What did your father do, my son—what business was he in?"

"Sir, he once kept a large store like that, and the child shuddered when he answered."

"Why did you not keep the piece of gold money that you found on the floor, as you was coming into the store?"

"Because it was not mine, and I thought that the gentleman would find the owner sooner than I should."

"He did, my boy—it was my money. Did you get a place yesterday?"

"No, sir, all the places were full, and nobody knew me."

"Well, my boy, you may go now and tell your mother that you have a place. Come to see me early in the morning—your teacher will tell you where I live."

Johnny went home with his heart and his eyes so full that he could hardly see the street or anything else, as he went along. He knew that he would cheer his dear mother very much, and so it did. His superintendent procured a good place for him, and they were made comfortable and happy.

Surely, this story carries its own moral.

AN EXAMPLE FOR YOUTH.

A little boy in destitute circumstances was put out as an apprentice to a mechanic, and for some time he was youngest apprentice, and of course had to go upon errands for the apprentices, and not unfrequently to procure for them ardent spirits of which all but himself partook, because, as they said, it did them good. He, however, used none; and in consequence of it, was often the subject of severe ridicule from the older apprentices, because, as they said, he had not sufficient manhood to drink rum. And as they were revelling over their poison, he, under their insults and cruelty, often retired and vented his grief in tears. But now every one of the older apprentices, who are informed, is a drunkard, or in a drunkard's grave, and this youngest apprentice, at whom they used to scoff, is a sober and respectable, and worth a hundred thousand dollars. In his employment are about one hundred men, who do not use ardent spirits; he is exerting upon many thousands an influence in the highest degree salutary, which may be transmitted by them to future generations, and be the means, through grace, of preparing multitudes not only for usefulness and respectability on earth, but for an exceeding and eternal weight of glory.

THE BLACKSMITH'S BOY.

Some years ago, we were travelling through the interior of Pennsylvania, and had occasion to stop for the night in a small town. During the evening we went into a store for the purpose of procuring some articles of which we stood in need, and whilst there, our attention was attracted by a little boy whose clothes were begrimed with soot and coal from working in the blacksmith's shop, (for he was a blacksmith's apprentice.) He brought to the merchant a small hammer which he had made out of small pieces of iron given to him by his master. Said he, "Sir, will you be so kind as to give me a spelling-book for this hammer? I want to read, and I have not the money to buy a book." The merchant was so pleased that he gave him the book and allowed him to keep his hammer too. This was an example of perseverance worthy the imitation of every boy in the land. We took down the name of the boy in our memorandum book, expecting to hear of him again, and we have heard of him since, for we were told that he has made wonderful proficiency in his studies, and we believe that a high position is in reservation for that humble blacksmith's apprentice, and those who live long enough will surely hear of him in time to come.

INDIVIDUAL INFLUENCE AND PIETY.

Every Christian professor, who is not laboring to be conformed to the image of Christ, is depriving mankind of some good which can be communicated by his agency alone. On the other hand, he who lives in habitual communion with God, is surrounded by a divine influence, silent and imperceptible, but not the less real. It is the Holy Priest, he comes from the holiest place, with the odor of incense fresh about him. His life is the most eloquent of sermons, and the amount of good which he does, merely by living in the world as a Christian ought to live, is beyond the power of human calculation. To the church, pious example, though of very high importance, is not essential to an appreciation of the truth and sanctity of our faith; but the exclusively worldly man gathers most, if not the whole of his ideas of true religion, not from the standard and testimony of the Bible, nor from the representations of faithful ministers, but from the example of those who are said to be under its influence. It is the volume of man's life which he reads; and as its page is fair or blurred, so does he decide upon the nature and the value of the faith whose characters it is alleged, are written there.—Rev. R. Trefry.

VARIETIES.

RESTIC POLITENESS.—The father of the present Lord Abington, who was remarkable for his staidness of manner, one day riding through a village in the vicinity of Oxford, met a lad dragging a calf along the road, when, his Lordship came up, made a stop and stared him full in the face. His Lordship asked the boy if he knew him. He replied, "Yes." "What is my name?" said his Lordship. "Why, Lord Abington," replied the lad. "Then why don't you take off your hat?" "So I will, zar," said the boy, "if ye'll hold the calf!"

JOHNSON'S REBUKE OF SUICIDE.—Boswell records the case of a man who had entirely lost his character, and in consequence committed suicide. The Minister, Dr. Johnson, reproached with great severity. "Why, sir," argued Boswell, "the man had become infamous for life; what would you have him do?" "Do sir," replied the sage, "I would have him go to some country where he was not known, and not to the devil where he was known."

THE DOCTOR'S RETORT UPON THE WARRIOR.—Zimmerman, so distinguished both as a physician and author, was ordered to attend Frederick the Great in his last sickness. "I presume," said the King to him, "you have helped many a man into another world." "Not so many," promptly replied the physician, "as your Majesty, nor with so much honor to myself."

TRUE PHILOSOPHY.—Hein, a Dutchman, rose from a cabin-boy to be an Admiral, and was killed in an action in which he was victorious. The Ministers sent a deputation to condole with his mother at Delft. The old woman, paying no regard to their honors, or the honor done to him, said, "I always foretold that Peter would perish like a miserable wretch, as he was. He loved nothing but rambling from one country to another, and now he has received the reward of his folly."

PROFANE REPRIMAND.—A periodical was recently returned to the publishers in this city, from a postmaster in Alabama, with the following endorsement on it: "Rev. Mr. — has gone to Mississippi, and is not worth a damn volume he is." P. M. The publishers cut off the endorsement, and enclosed it in a letter to the postmaster general, who immediately replied, that the Alabama post master had that day been reprimanded for his conduct. So says the Evening Traveller.

AN APPROPRIATE TEXT.—The first time that Mr. Pitt went to Cambridge (Eng.), his election for the University, numerous clerical applicants were, as might be expected, gaped for "hewn sleeves" and other good things in the gift of their representative. Dr. — preached before the young premier, from the following text: "There is a lad here, who hath five barley loaves and two small fishes; but what are they among so many?"

VALUE OF LADIES.—It was stated in an anniversary meeting of the Ladies' Bible Association in England, that a calculation has been made at Birmingham respecting the proportionate value of the services of gentlemen and ladies, as collectors for charitable purposes, and it was found that one lady was worth thirteen gentlemen and a half!

APT REPLY.—Dr. Morley, one of Lord Clarendon's early friends, was, as the noble historian informs us, "of the highest fastidiousness; for, being once asked by a grave country gentleman, (who was desirous to be instructed with their tenets and opinions were,) what the Arminians held; he pleasantly answered, that they held all the best horsepicks and Deaneries in England."

HAPPINESS.—Every man is happy, no matter what his circumstances, who is contented. Happiness does not depend so much on the art of getting much, or upon the art of keeping what we get, as upon the art of being contented with what we have.

Advertisements.

FURNITURE AND FEATHER WARE-HOUSE.

W. F. & E. H. BRABROOK would inform their friends that, at lower prices, they continue to receive Old Stock, where may be found a good assortment of FURNITURE and FEATHERS, MATTRESSES, LOOKING GLASSES, &c. Goods packed for Country trade at short notice. N. B. Best quality LIVE GEESE FEATHERS selling very cheap. 47 April 22

SABORNS' ANALYTICAL GRAMMAR.

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